764 A fence is constructed around the house, and all neighbors are strictly prohibited, *canao*, from entering [827] it or even from coming around the place. The rela- [262] tives dress in white as a sign of mourning and drink *basi;* but they do not eat rice nor meat; only plain food, such as camotes and bananas. There is no music, dancing, or singing; only mourning in order that the spirit of the dead may be happy in the knowledge that they miss him.

The corpse is bathed, dressed, and laid out on a mat, length-wise with the house. Then the nearest relative (husband or wife), with hair cut short and dressed in white, must lie down by the side of the corpse just as if it were still alive, and remain there without food and without moving for two or three days, all during the *callas*. After a while it becomes torture for the person to stay still; but when he does move without permission, the relatives of the dead are there to punish him and force him to pay them indemnity.

764 While this is going on, all the relatives are eat-
533 ing, drinking and mourning. This mourning is not so much the grief of parting, but rather as entertainment for the dead. There are certain specified shouts and talking back and forth, using certain old cadences: sometimes expressing pity or carrying on vigorous debates which almost seem quarrelsome. As the *callas* continues, it all makes quite a noise.

764 In the meantime, the corpse has begun to smell and putrify. A relative takes some of the fluid beginning to come out of the mouth, ears, and eyes of the decaying body and rubs it as an ointment all over